

162
ALMANSOR

THE LEARNED
AND VICTORIOUS

King that conquered

Spaine.

Syn. 662.9

His Life and Death
published

By

ROBERT ASHLEY,

Out of the Librarie of the Uniuersitie
of OXFORD.

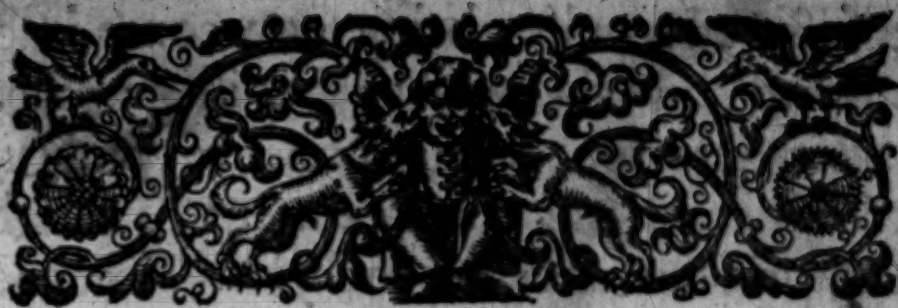
Seneca. *Otium tuum non emineat: sed appareat.*



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TO
OVR GRACIOVS
SOVEREIGNE
King CHARLES.

His brieft Historie of the life
and death of *Iacob Almanfor*:
the victorious, was intended to
the now deceased; yet euer
renowned for Learning, and
worthily stiled *Iacobus Pacifi-*
cus, your Royall Father. The death of some
who had vndertaken the Printing; and the
generall Visitation of this your Realme with
sicknesse, hath delayed the publishing, and
altered the designe of the Dedication.

The Wandering Ghost of this Learned,
Vertuous and Victorious *Almanfor* who ne-

The Epistle

uer suffered repulse, being now come into England, and clad with an English garment presseth into your Kingly presence, and expecteth condigne entertainment. Though the Storie bee ancient, and your Time and Religion also from his much different: yet he hopeth that Verrue and Valour are neuer out of season: Nor the Wisdome and Industrie of any, bee hee Heathen, Mahometan, or Christian, to be disesteemed.

As *Alexander* was enflamed with the example of *Achilles*, who liued long before him: *Cæsar* by that of *Alexander* of a different time and Nation; the one being a Grecian King of Macedon: the other but a private Gentleman of Rome: and *Scipio* a young Roman that triumphed ouer *Africke*, was animated by the Historie of *Cyrus* the great King of Persia described by *Xenophon*. So if at this day among Christians, they that haue any heart, are enkindled in their courage, when they reade of the Clemencie of *Cæsar*, the Magnanimitie of *Alexander*, the Integrity of *Aristides*, the Constancie of *Cato*, or the Iustice and Goodnesse of *Traian*, being but Heathens of former Ages, that knew not Christ,

Dedicatory.

Christ; nor Christian Pietie: with more reason *Almansor* of much later Age, though a misbeleeuing Mahometan may well expect, euen in these times, among the professors of perfect Pietie, his Vertues should not be vnregarded; nor his well ordered life and death be buried in obliuion. word 211

I leaue them that list to dispute the truth of his Historie; or whether it bee not a patterne of Perfection desired: as many haue supposed the like of *Cyrus*, described by *Xenophon*. Howsoeuer the Truth bee; I hold the one and the other of better vse, being thus published, then to be buried in silence.

I doubt not but your Royall Fathers Instruction, and your owne worthy disposition hath figured in your noble brest many worthier Christian patternes for Imitation: Yet by comparing our selues with Heathens, with Infidels, with Mahometans, and other Misbeleeuers; we attaine the better and clearer knowledge of our aduantages and defects. Hereof your aduenturous Trauailes in your younger yeares haue giuen you good experience. Hee that knoweth no Countrey but his own, knoweth not the worth or wants
of

The Epistle

of his owne: *Commendandus ante omnes qui sapientiam toto orbe requirit* saith *Marsilius*: which oportunitie of personall Trauaile being not alwayes permitted; it must bee supplied by Bookes and Histories. The aduertisement following will informe the particulars how this brieft Historie came to the Presenters hands, who remaineth

In all humilitie, your Maiesties

denoted Subiect,

Robert Ashley.



An Aduertisement.

Having during my younger yeares
had some trayning in the Arts, and
Learned Languages in the famous
Vniuersitie of Oxford: and by aduice
of experienced friends hauing after seriously
sought to attaine the knowledge of the Lawes vn-
der which wee liue, in the place where they are
professed: and hauing beene long since ingaged
and denominated among the Professors thereof:
yet finding the practise to haue ebbes and tydes;
(as haue for the most part all other humane employ-
ments) I haue stolne and snatched at vacant
times some oportunities; what by Trauaile,
Bookes, and Conference; to get some knowledge
of forreigne Countries, and vulgar Languages:
especially those of our Neighbours (I meane the
French and Dutch, the Spanish and Italian) that
by the perusing of their Writings, I might also bee
made partaker of the Wisdome of those Nations:
hauing beene long of this opinion. That as no one
soyle.

soyle or territorie, yeeldeth all fruits alike, so no one Climate or Region affordeth all kind of knowledge in full measure.

With this resolution, being not letted by other occasions, I spent the best houres of some few Weekes, not many yeeres sithence in a superficiall survey of the famous Librarie of that flourishing Vniuersitie, where I had beene trayned: which I found richly replenished with Bookes of all Sciences and Faculties: not only in the Learned Languages, Latine, Greeke, and Hebrew: (besides the vulgar Tongues of our Neighbour Nations) but euen with some furniture as well of Manuscripts as of printed Copies in the Arabian, Æthiopian, and Armenian Languages; with the Egyptian Wisdome and Characters (not speaking of the Chaldaick, and Syriak; because they are accounted by many but as Hebrew-dialects). There are also some Turkish & Persian Manuscripts; Indian, Malayan, and Mexican Characters and Writings. Yea, China it selfe (being thought by many to bee inaccessible to Strangers) though by sundry Seas and Lands it bee farre separated from vs, hath vouchsafed to enrich this great Magazin, or Storehouse of Learning, with diuers and sundry parcels of her Wisdome imprinted in her strange Characters.

A-

To the Reader.

Amongst the rest I happened on an Arabian Historie concerning the losse of Spaine by Rodrigo King of the Gothes, which by commandment of King Philip the Second, was translated into Spanish out of the Arabian Copie remaining in the Escorial: where I my selfe haue seene a glorious golden Librarie of Arabian Bookes. In the midst of that Historie, I found a Summarie Collection, or obseruation of the life and death of a Learned Arabian King Iacob Almanzor the Conquerour of Spaine. Of the excellencie of this great King, some hauing heard and read that among other his Vertues, hee was an infinite louer of Learning, hauing assembled together in his Librarie fittie five thousand Bookes in an ignorant Age: when long before the Inuention of Printing, all Monuments of Learning, were only preserued by the laborious industrie of the Writers hand and Pen. Weighing also his wise distribution of his time with his exact Iustice, Wisdome of Government, his Temperance of Dyet, Fortitude, and Prudence in his Militarie affaires; with the Prosperitie of his Conquests; and successe of all his enterprizes: they became desirous to bee acquainted.

A

To the Reader. T

quainted, with the particulars of his life; and
longed to haue it communicated vnto them, in a
Tongue which they better vnderstood. To their
honest desire, hauing oportunitie in my hand, I
thought it conuenient to giue satisfaction by trans-
lating it out of the Spanish Copie which was prin-
ted at Saragoza 1603. remayning in that vnpa-
ralleld rare Librarie of the Uniuersitie of Ox-
ford, and therehence out of the larger Historie
of the Conquest of Spaine by the Moores,
(being then the Subiects of this Almanzor) by me
excerpted and published. I present it to publicke
view, that Christians finding their vertuous In-
dustrie to be equalled or ouermatched by Ma-
hometans may the rather be excited

to a disdainfull emulation of
their worthiest en-
deuours.

The

The Letter written by King *Aben-*
cirix to the *Alcayde Ali Abenzufian*

Viceroy and Gouvernour of the Pro-
uinces of *Deuque* in *Arabia*, by

which he commandeth him

to write the life of

King *Iacob Almanfor*.

PRayse bee giuen to God alone, *Amen*.
The high and highly honoured King
Gouvernour of the Moores, of noble dis-
cent, defender of Mahometisme, who shiel-
deth himselfe vnder the protection of the
most high God, *Ali Abencirix*: To the Ver-
tuous, Noble, Wise, Discreet, Learned, and
Generous Gentleman the *Alcayde Ali Aben-*
zufian our Vice-roy and Gouvernour of the
Prouinces of *Deuque*: wee send greeting.
And after our salutation, wee say that consi-
dering the great wisdom with which the
King *Abilqualit Miramamolin Iacob Almanfor*,
our great Grandfather and Lord governed
his Kingdomes in peace; and the fortitude
with which hee preserved his Subiects, and
rooted out their Enemies; and the Iustice
with which he conserued his Estates; and the

Temperance vsed by him in all his actions
and deeds, which of all the World are admi-
red; and all the Bookes replenished with his
Sayings and Sentences in all Sciences; and his
notable Deeds of Armes, with his great ver-
tues and good customes to bee such as all the
Princes of the World may take an example
and patterne thereby to rule and gouerne
their Common-weales, and to liue in tran-
quilitie. We haue thought meete and conue-
nient that the Discourse of his Life should be
gathered together, and orderly compiled
and written in one Booke, (and not be left as
it is now scattered in many parts:) as well for
our owne consolation, as for the Imitation of
this great King in his customes and manner
of liuing: to make our profit and vse of them
in matters that concerne our Gouvernement
and our Common-weales; and to this effect
hauing that regard which wee haue of your
person, abilitie, and learning, together with
your trayning and continuall attendance and
seruice in his Royall Palace from your child-
hood, being alwayes inward with him, in such
sort that no other how learned focuer can
better set forth and write his life and man-
ners.

ners then you. Wee charge and command
you that with conuenient breuitie anoyding
prolixitie, and writing the Truth with that
obligation which is due to the fidelitie of an
Historie: (whereof by reason of your good
zeale and punctuall manner of writing ob-
serued by you, we rest assured) you write a
Booke of his life and customes, together with
the manner and order how this good King
ruled and gouerned his Kingdomes till his
life ended by death: which you shall entitle
the bright Mirrour of Princes; whereby
you shall doe vs acceptable seruice. In this
Booke you shall also doe well to set downe
what especiall things a good King is to ob-
serue, to make himselfe beloued of his Sub-
iects, and feared of his enemies. All which
may serue vs in steed of a Guide or a Light
with the fauour and helpe of our Souereigne
God for the ruling and gouerning of our
Kingdomes and Common-weales, that they
may enioy Peace and tranquillitie; and our
selues quietnesse of minde and cleannesse of
Conscience. Whereof through that confi-
dence we haue in your worthinesse we make
no doubt. God haue you in his keeping.
From

The date is
answerable to
the year An.
Christi 731.

From our Royall Palace of *Zarbal*; the
fourth day of the Moone of *Mobarram*, the
hundred and tenth years of the *Hixera*.

The Letter of the *Alcayde Ali Aben-
zafian* in answer of the former by
which hee dedicateth the
Worke to King *Ali
Abencirix*.

PRayse be giuen to our Soueraigne God. A-
men. To the much renowned and that with
reason for his great skill in *Gouerning*, *Wis-
dome* in conseruing, and *Fortitude* in mayntayning
his *Subiects* in *Peace*, the valiant *Warrior*, strong
and couragious defender of *Morisme*, of high and
famous *Progeny* and *Race*, the great *Calipha*, the
rooter out of his *Enemies*, the King highly honou-
red and of complete power, *Ali Abencirix*; the
highest God continue his good desires. And in an-
swer to his Letter dated in the *Palace of Zarbal*,
the fourth day of the Moone of *Moharram* this
present year; by which I was commanded to
write a Booke of the *customs*, *conditions* and
manner of life of his Predecessor King *Abilgua-
lit*

lit Iacob Almanfor, and therewith also to set
downe and declare what other Rules a good Prince
ought to obserue: for the fulfilling whereof I haue
stolne from other my great businesse, some parts of
the night bereauing my selfe of that sleepe which
for my weake and wearied bodie had beane requi-
site; and in these twelue brieue and compendious
Chapters which accompany this my Letter I haue
rehearsed and registred the life and customes, and
the manner of Ruling and Gouverning with this
great King and Gouvernour vsed in the time of his
prosperous Raigne: and I am also of this opinion
that without any farther addition of those Lear-
nings which are written by the Phylosophers and
other graue and learned Authors, one may gather
out of this as much fruit as he desireth. I am an
eye witnesse of all that I write, hauing serued him
in his Chamber and other Offices in his Royall Pa-
lace, of no small importance, more then twentie
yeares (as is well knowne to those that frequented
the Court in his time) and haue seene and knowne
his customes and conditions, vprightnesse and sim-
plicitie, Gouvernment and manner of administring
justice both in Peace and Warre. Now in this man-
ner of writing I worke two effects, the accompli-
shing of a Royall commandement; and the registering
of

of the vertuous and laudable morall customes of so
good a King. Vouchsafe to accept my good will
and pardon my faults and ouersights if there bee
any in this Treatise (whereof I doubt not there
may bee many) attributing them rather to my for-
getfulnesse, then to any wilfull imperfection, care-
lesnesse or negligence, eyther against the fidelitie of
an Historie, or the loyalty which is due to his Roy-
all Seruice; whom our Soueraigne God, continue
in his Protection. From the Citie of Deuque
the fifteenth day of the Moone of Ra-
beh the first, the one hundred
and tenth yeere of the
Hixera.

This date a-
greeth with
the month of
August of the
yeare of
Christ, 731.

THE

THE LIFE AND
Death of IACOB ALMANSOR,
an Arabian Mahometan King,
written in the Arabicke
TONGVE.

CHAP. I.

*Of the Descendence and Genealogie of the King
Abilgualit Miramamolin Iacob Alman-
sor, and of some of his memorable deeds.*



*Bilgualit Miramamolin
Iacob Almanzor was
the sonne of the great
Caliph, the sustayner
of Morisme Abihabdi
Allabi Abilgualit Abing
Abni Malique; and
nephew of the great
Caliph Abni Abel Ha-
sen. Motaieb of famous and high Linage, the*
renowned race and house of the Gentile
B Kings

Solar;

1 *The Life of Iacob Almanſor*

Kings of *Arabia*. Hee was borne in the eleventh yeare of the *Higera*, on the second day of the Moone of *Iabuel*; having attained with sound and perfect health to fifteene yeares of Age, he began to shew ſo great courage and Inclination to Armes and Learning, that hee cauſed admiration in his Maſters, who had the charge and gouernment of him. For he was at this age ſo ſkilfull in the ſeuē Libe-
rall Sciences, that they who were the moſt learned in them, ſpake of them in his preſence With much feare and baſhfulneſſe, for at euery other word he corrected the Imperfe-
ctions which proceeded out of their Igno-
rance. And at the eighteenth yeare of his age he wrote the three bookes of Mathema-
tickes and Aſtrologie, which are ſo renow-
med at this day amongſt the *Arabians*. Hee wrote alſo the abridgement of Hiſtories, the great Art of *Algebra*; and the booke of the ex-
erciſe of the militarie Art, and that which hee entitled *The Mirrour of Princes*. At the one and twentieth yeare of his age he wrote the three Bookes of Philoſophie vpon the Texts of *Ariſtotle*, in forme of a Comment. Not-
withſtanding, that which was moſt to be ad-
mired

mired, was, that at the five and twentieth
 yeare of his age, he spake eleven Languages,
 reading and writing them as perfectly as the
 very Naturals themselves. The King *Abil-*
gualit his father being himselfe a wise man,
 yet vnderooke no enterprife without his
 counsell and aduice, because hee found that
 in so doing his affaires euer succeeded accor-
 ding to his hearts desire. This valorous
 Prince hauing liued after this manner a cer-
 taine season, and hauing ordayned a *Iurgo di-*
canas, and other disports, called vnto them the
 great *Alcaydes*, who were Gouvernors of his
 Kingdomes, one of which at his comming
 presented to the King *Abilgualit* his father an
Alfange, which is a Sword or Cimiter of in-
 estimable value: for the handle was of the
 finest Emerald: the pommell of a stone cal-
 led a Balais: the scabberd and chape hilt of *Tabes.*
 fine gold wrought with the hammer: with
 sundry sorts of precious stones enchaced; and *Hcia.*
 the blade most excellently damasked. Some
 of the *Alcaydes* hauing seene and handled it
 from hand to hand, they all concluded in
 saying, that were it but halfe a hands bredth
 longer, it would then be the best weapon in
 the

4 *The Life of Jacob Almanfor*

the world: whereat the King *Abilgualit* was much distasted because hee had taken a great liking thereof, and therefore caused the Prince *Jacob Almanfor* to be called that hee might see it, and giue his iudgement thereon: admonishing the *Alcaydes*, that none should aduertise him of the fault they found; who being come to his presence, he commanded that the *Alfange* should be shewne him, who was so well pleased with the sight of it, that he presently spake these words: This Weapon is worth a Citie. The King his father replied, that hee should looke well thereon, and consider what fault there was to be found therein: but hee said hee found none, the thing being as well framed and wrought as he could desire. Then his father the King *Abilgualit* acquainted him how the *Alcaydes* did say, that the Blade was too short. Whereat the Prince taking the *Alfange* in his hand, said with a smiling countenance these words. To the hardie and courageous caualiers, no weapon no weapon is too short, and then stepping with his right foot one step forwards with the *Alfange* in his hand, prosecuting his reason, hee said, because with one pace forward it will bee made

as

as long as one would desire. This his speech was so pleasing to his father *Abilgualit* that he presently cast his armes about his neck and embraced him, saying; Certainly my Sonne thou mayest well seeke out other Kingdoms to conquer, for those which I shall leaue thee are too few, for that wisdom and valour which the Soueraigne God hath giuen thee: and girding the Alfange about him, hee said, that it could not belong to any but to him, since hee found no fault with it. This being thus ended, the Prince went downe with all the *Alcaydes* that were present, to play at the Canes, and at other deuices in such sort that all admired his dexterity in deuising & guiding such delightfull disports. The next day with many gracious fauours he dispatched those *Alcaydes*. Which done, hee said it were not reasonable to shew himsefse gracious onely to the *Alcaydes* of his Kingdomes, and to leaue his poore Subiects comfortlesse and vnrewarded. With which resolution, he commanded all the poore about his Court to bee called, that they might also bee partakers of his bounty; and when they were come, hee placed himsefse at the Gate of his Treasurie, and

6 *The Life of Iacob Almanfor*

Arrobas.

Mortais.

and as they passed by him, hee gaue to euery one of them a handfull of gold coyne vntold which hauing done, he vnderstood after by his tellers, that hee had that day distributed two and twentic Arrobas; and thirteene pounds of gold. This being reported to his father *Abilgualit*, hee was reprehended by him, as being too free, and aduised him to stay his hand, lest otherwise he might become poore, saying, that a King without his Treasure is like a dead man among the liuing. But the Prince answered, that he might rather be said to be dead, that is close fistd towards his followers, because hee could not expect any comfort of them in his necessitie, and in the day of his distresse: and that hee was not borne but to doe good, in imitation of his Creator, who vsed so much clemencie towards his creatures; whose second cause or Instrument hee esteemed himselfe here on earth; and that none might iustly reprehend him in that behalfe, seeing hee considered that nothing was more certaine then death, and that he could carrie nothing out of this life but a poore shrowd or *Winding sheet*, and those good or euill deeds which he had done
in

in this life, to give accompt of them to that high most omnipotent God, as to a iust Iudge at the day of that fearefull finall Iudgement. These reasons were so agreable to his father *Abilgualit*, that considering well the great worth of the Prince, he ordayned eft-soones in his life and Kingdomes such order and course as the next Chapter declares.

CHAP. II.

How the King Abilgualit resigned his Kingdom to his Sonne Iacob Almanfor, and retired to a solitarie life.

THe King *Abilgualit* percciuing the great valour of his Sonne the Prince, *Iacob Almanfor*, and that he himselfe was old, being aboue seuentie yeares of Age, he resolved to resigne his Kingdome into his hands, and to retire to his rest: and resigned the same accordingly, with the agreement and consent of the great *Alcaydes* of his Kingdome, in such sort, that the Prince *Iacob Almanfor* was crowned and sworne for King the tenth day of the Moone

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Anno Chr.
654. Jan.

Moone of *Mobarran*, three and thirtie yeeres of the *Higera* being then fully complete, which Coronation was confirmed the third day of the Moone of *Rabeb*, being the second of that yeare.

Having began his Raigne and Gouvernement, he tooke also a new habit in his conditions, kind, and manner of Liuing, which because they are worth the remembring, I will not forbear to rehearse at large in this brieft Treatise. For, contrary to that gallantry and brauerie which he vsed whiles he was Prince hee clothed himselfe in the plainest sort that hee could deuise. Hee put on such a modest settled countenance, that none of those that serued him could know by his outward carriage whether he were sorrowfull or ioyfull. In good and ill successe his visage was alwaies alike; and hee carried himselfe in such sort towards those of his house, that the balance was euen between Loue and Feare; for neither for great seruice done, nor for neglect or omission of dutie, could they know whether they were in fauour or disgrace.

Hee diuided the dayes of the weeke after this manner. The Friday for matters of his Religion,

ligion; in which hee was very deuout. The Saturday for matters of Iustice. The Sunday for matters of Warre. The Munday for the gouernment of his Kingdomes. The Tuesday and Wednesday for his Recreation: and his priuate affaires, and the Thursday for matters of Learning.

The Friday as wee haue said, hee medled with no affaires or businesse, but went in solemnitic to the great Mesquita, being his Church, in this manner. Hee set forth from his Palace attended with five hundred footemen, with their Alfanges, two of which on each side of their Captaine, carried their naked Alfanges vpright, the points vpward, & their Captaine hauing his Alfange girt about him, as all the rest, thereby signifying the fortitude and iustice by which hee maintayned his Kingdomes in peace. Next before those of his Guard went two hundred horsemen very well appointed, with their Captaine and Standard Royall, armed with their Curiaffes, Alfanges, Lances and Targets. Neere vnto his Person went the *Alguazil* Mayor or Camp-matter, after whom the Councell of Warre, then his Councell of State or Gouernement

C

of

of his Kingdomes, and the *Cadi* or his chiefe Iustice. In each of these Counsailes hee had foure Counsellors, the ancient of which was President. The *Alcayde* that was Captayne Generall or Admirall of the Sea, if hee were in Court was before all, next about his Person. The *Afaqui Mayor* of the Mesquita being the great Prelate or Church-man, went on his left hand; his eldest Sonne on his right, and the rest of his Sonnes before him. Being come to the Mesquita, they went in all to their prayers; which being ended, they returned in the same order to the Palace; where was placed a Seate for the King neere vnto a Fountaine, where being sate, hee receiued the Petitions and Supplications of all sutors, whether Courtiers or strangers. Then hee arose, and an Huissier of his Chamber with a lowde voyce that all might heare, said in this manner. *All they that haue giuen any Memorials or Bills, this day to the King Miramamolin Almanfor our Lord (whom the Soueraigne God make victorious) are to repaire to morrow to his Royall Audience, where hee will render them Iustice.* Then hee arose and went to his repast, and a Mayordomo being as a Master of his house.

household, said after this manner aloud that all might heare. *All Sutors rich and poore that sue vnto the King, are to stay and receiue their refection in the Royall Palace, as hath beene accustomed.* Presently were prepared three Tables of such length and capacitie that two hundred persons might sit at euery of them. The first for the *Alcaydes* and principall persons. The second for those of the middle sort. The third was for the poorer, and for the seruants of the *Alcaydes*, which Tables were all furnished with such aboundance of Prouision, as became the house of so mighty a King. And if there were much people, they tooke each of them his turne, and were all filled and satisfied. Hee tooke his repast alwaies in priuate, & neuer in publike, though he were in campe. Neither in time of Peace or of Warre did hee vse to eate or drinke in vessell of gold or siluer, albeit he had many, neither had hee any Physician to direct his Diet, much lesse any *Alcayde* to take the essay, neither more then two seruants to serue him at the Table: neither did he eate more then of two kinds of meate. For hee said, that if any meant to poyson him, the taking of ma-

ny essayes would not preuent his death; and that two were sufficient to serue any one man; that in time of Health he had no need of the Physician; and that the man that could not tell how to preserve himselfe from being sick by surfet of meat or superfluitie of drinke, was rather to bee ranked among beasts then reasonable men. After meat his exercise was alwaies moderate; and about foure houres after he went to the Bath, wherein he stayed an houre, and then walked vntill it was time to retire to his rest. Then came his Magor-domo and gaue him a brieve account of that which was vnder his charge, and what hee had done that day, aduertising if there were any notable thing deseruing chastisement or reward in any of his household, that hee might therein take such order as was most conuenient, which he did accordingly with great wisdom and celeritie. Then he betooke himselfe to his rest. It was a thing worthy to bee obserued, that during all his life hee euer went to bed before the third part of the night were spent, and alwaies arose before the Sunne peeped out of the East: except it were in that last sicknesse, whereof hee died. Hee
slept

slept not by day, neither in Winter nor Summer; nor ate any more then once. Hce had a Prouerbe written on his Royall Seat, where he vsually sate to doe Iustice, which was written in Letters of Gold in the lesser Arabicke verse, which said after this manner.

*Sixe Excellencies are found in a man
worthy to bee noted.*

THe first is Iustice which chiefly appertaineth to Kings.

The second is Charitie, belonging especially to the rich.

The third is Patience, whereof the poore haue most vse.

The fourth is Chastitie, whereof yong men haue most neede.

The fift is Contempt of the World, which is principally seene in the wise.

The sixt is shamefastnesse, which is most commended in women.

Some

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Somewhat lower the verse said
after this manner.

THe King that obserueth not Iustice is compared to the Cloud that yeeldeth no raine.

The rich man hauing no charity is like the Treethat beareth no fruit.

The poore which is without Patience resembleth the Riuer which is without Water.

The yong man that hath no chastitie is as a Torch that lendeth no light.

The wise man that despiseth not the world is compared to the barren and fruitlesse ground.

The woman that hath no shamefastnesse is resembled to meat without Salt.

Another Prouerbe hee had written ouer his Bed in like verse, which sayeth.

The man which consumeth the day in eating and drinking, and in other delights and pleasures, and all the whole night in sleeping: by doing onely that which belongeth to beasts, becommeth like vnto them. Praised be God for euer and euer. Amen.

CHAP. III.

Of the manner obserued by the King Iacob Almanfor, in administering Iustice.

His King *Abilgualit Iacob Almanfor* was such a Louer of Truth, that it was not obserued in him, either whiles hee was a Child, a Prince, or a crowned King, that euer he told any lye or spake any vntruth. Hee loued alwaies to speake the Truth himselfe, expecting the like in them that negotiated with him; for he said, that a greater misery could not befall a man in this life then to be a lyer, who with more reason might be called the Diuels disciple, then accounted a reasonable man: because there are found in a lyer all the mischiefes in the world, being euer vniust, a false witnessse bearer, a very traitor to the Truth, and such as was not fit to treat with any man, or to looke him in the face. With this zeale did he chasten so rigorously whomsoever he found with a lye, that it cost many little lesse then their life; for according to the qualitic of the offence; some hee caused cruelly to be whipt, others to haue the tip of their tongue cut off,

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condemning them for infamous; and that their Testimonie might not bee receiued, in any suite or controuersie. And if it were to the preiudice of a third person he condemned them to death. For hee said that all quarrels and debates, wounding and killing, with all other their appurtenances, were occasioned onely of this, that men spake not the Truth one to another. All his Subiects knowing in what detestation he held falsehood, durst not make any vniust demand before him, or any of his *Alcaydes*, who had the Government; which foundation being laide, each Saturday hee sate in his Seate, in the Royall Audience, and his Cadi or chiefe Iustice sitting one degree lower at his feet, with those Memorials, Petitions, and Bills which he had receiued on the Friday; Hauing perused and placed them in order as he receiued them, hee called the parties, and they proposing the Iustice of their causes, in such sort, that euery one was heard for himselfe, in his seuerall pretentions and allegations. The Cadi gaue Iudgement, giuing to euery one his right: and because they durst not lye by reason of the cruell chastisement in that behalfe, besides that there were the

the fewer causes and complaints; they were also dispatched with much speed, and very summarily, in regard that there needed no proofes but onely the Confession of the parties, vnlesse they were matters concerning the value of goods or of a higher nature, in which cases he referred them to his Council, for auerring the Truth; and when such kinde of pleas were in his Court, they receiued an end at the second Audience, which was the next weeke: and if they were out of the Court in some other Citie they were to be determined within a fortnight or fifteene dayes after they began, reseruing the definitiue sentence to himselfe, if the parties did not conforme themselves, or the Iudges were doubtfull therein. In criminall causes he neuer delayned any prisoner aboue three dayes; and for hainous crimes aboue nine; and if any that was poore were in prison for debt, hee paid it out of his owne treasure, so that by oath or due proofe it were auerred that hee had no goods to make payment. And being so strict an obseruer of Truth, there were very few Suits in Law, and those also very necessarie and compulforie, for he was so feared of his

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Subjects, that rather then to appeare before him for matter of Iustice, they agreed among themselves without sute or debate, by which meanes they were so careful to deale vprightly one with another, that they liued in great peace. He chastised *theeves* so seuerely, that none durst take any thing from other, neither in Citie nor Countie, as well in desert as in peopled places. And in so great awe they were of him, that if any one had lost ought in the streete or market place, none durst meddle therewith, otherwise then to leaue it at the next shop, and cause it to be cryed til the owner were found to whom it was to bee restored. This King was so feared in all his Kingdomes, and his Subjects liued in such securitie, that one accident which befell in his time I hold worthy to bee here related. Which is, that after hee had conquered and wonne the Kingdome of Spaine from the King *Rodrigo* a Christian by Profession, and had peopled and bordered it as he thought convenient, he sent an *Alcaide* a great fauorite of his, called *Abraham Maanya* to visit the same, who being arriued there, and going about in visitation, passed through a great playne which lyeth

This custome was vsed among the Moores of Granada euen to our dayes; and seemeth in a manner naturall to them.

lyeth betwene two Cities, where meeting
with a woman that was alone vnaccompan-
ied, yet not vnhandsome, nor euill fauoured,
he maruailed much, asking her how shee
durst aduenture to goe alone through that
vnpopled place, reproving and reprehend-
ing her boldnesse: who answered him in
this manner, While our good King *Iacob Al-*
manzor liueth (whom I pray the Soueraigne
God to grant a long life and victorie ouer
his enemies.) Wee may all trauaile securely
through his Kingdomes, and as safely in the
wild fields, as in Townes and Cities. The
Alcayde maruailling much at her words, when
he was returned into the presence of his Lord
Miramamolin Almanzor, to giue him account
of such things as hee had recommended to
his care in his Visitation of Spaine, amongst
other memorable things, related vnto him,
how he met with the woman on that vninhab-
ited plaine, and how hee reprehending her
boldnesse in aduenturing alone in a place
where some outrage might easily bee done
her, shee had answered him in that confident
manner before rehearsed; and *Miramamolin*
Almanzor enquiring what he had replied vn-

sheweth.

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to her, he said that hee had told her that shee was a foole to imagine any such securitie, because if any were disposed to doe her any wrong or dammage, *Miramamolin Almanfor* could yeeld her little helpe or succour being then in Arabia, so farre remote from Spaine. The King *Almanfor* was so much offended with those words, that hee forthwith commanded him to prepare himselfe to returne efts-sonnes for Spaine, for he had great vse of his Seruice there for administration of his Royall Iustice, and with great dissimulation he wrote presently a letter to the Gouvernour of Spaine, called *Abulcacim Abdituar*, enclosing therein the *Alcaydes* owne Confession, commanding, that as soone as hee came hee should empale him in that very place where he met with the woman, proclaiming his offence in this manner. That King *Almanfor* commanded this Iustice to bee executed on that *Alcayde*, for his bold attempt of speaking with the woman in that desert place, & especially for putting her in doubt of the securitie of her person, and saying that the King *Iacob Almanfor* could not helpe or succor her, living in Arabia so farre remote from Spaine. This

Alcayde

Alcayde forthwith departed, not knowing that he carried his death inclosed in that letter; and as soone as hee came to the *Alcayde Abdiluar*, then Governor of Spaine, hauing read it, he caused him to be taken, and executed on him the sentence of the King *Mirama-molin*, his Lord. This case was much noted of all the *Alcaydes*, Governours, and Inhabitants of those Kingdomes, as well Moores as Christians. And this deed may serue for an example of many like, which he commanded to be done in his Kingdomes worthy of memory, which, to auoide prolixitie, I forbear to rehearse in this brieue treatise,

CHAP. IIII.

Of the manner and order which hee held in his Councell of Warre and militarie Affaires, and how he made his Conquests by Sea and by Land.

 N the Sunday (as wee haue mentioned alreadie) the King *Iacob Almanzor* medled with no other affaires but militarie; for which he had foure *Alcaydes*, named and chosen his

Counsellors for the warres, of which the most ancient was the *President*, to whom it belonged to receiue all the Letters and aduertisements which were sent by the *Alcaydes* that were *Gouernours* of the Kingdomes, where the garrisons & Souldiers resided, and he perused them and prepared them against this day. Then the King *Almanfor* entred into Counsaile with them, and for answer to them being but ordinarie affaires, it was endorsed on the letters, by which the antient *Alcayde* had his direction what answer hee should returne them. But when he intended any warres or pretended any conquest, hee called no Counsell, but wherein the *Generall* of his forces by Land, and the *Alcayde* who as chiefe *Admirall* was *Generall* by Sea, were also present. For he said, it was not reasonable to preferre the vote or voyce of any his Counsellors, or his owne, before that of these great Captaines, who were to execute whatsoeuer hee and his Counsell should ordaine, therefore being called, they entred into Councell: and the King *Iacob Almanfor* proposing and signifying vnto them what he intended, the yongest *Alcayde* of the Counsel
had

had the charge to oppose what Inconueniences
 hee found in that which the King had pro-
 pounded; and the rest conferred presently
 concerning the conclusion. There was no-
 thing resolved on at the first or second sitting;
 but at the third it was alwaies resolutely con-
 cluded what was to bee done: so that if any
 Conquest were determined, letters were
 written to the *Alenytes* of the men of warre,
 directing them with such companies of
 horse and foot, as were vnder their command
 to repaire to such place and quarter as was to
 them appointed. And other letters were
 sent to the *Alcaydes* who were Gouvernors
 of the Kingdomes, to prepare for them all
 kind of necessarië Prouision, as well by Sea
 as by Land. Touching the pay of these men
 of warre, he had allotted out of his Rents be-
 ing the *Tenths of Bread* and other particular
 reuenues pertayning to his Royall Crowne,
 a sufficient portion for the pay of euery *Regi-*
ment of his men of warre; which went out
 with their *Mayordomo Pagador*, *Treasurer*
 or *Paymaster*, by which meanes he assem-
 bled great Armies, taking out of his Treasu-
 rie onely the Prouision for his Armie by Sea
 and

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and the pay of voluntarie adventurers in his
 service. And in the *Interim* whiles the Armie
 was gathering together, the *Alcayde* who was
 Admirall of the Sea was bound to assemble
 his Nauie, to furnish it with victuals and o-
 ther necessaries, and to haue it readie rigged
 and prepared to embarke the men of warre
 at the day appointed. And the *Alcayde* who
 was Captaine Generall of the Army by Land
 was bound to cause the vneuen and ill passa-
 ges of the wayes and Prouinces which the
 Regiments of Souldiers were to passe, to bee
 made euen and passable for their march, to
 assemble the Armie, and to see it furnished
 with victuals and all necessaries. And as
 soone as the Armie was assembled and em-
 barked, the Generall of the Armie by Land
 was bound to obey the *Alcayde* that was Ge-
 nerall by Sea, being on the Sea; and the Ge-
 nerall of the Sea in like manner was to bee
 obedient to the Generall of the Armie by
 Land, when hee was on the Land; by which
 meanes hee preuented all dissention and de-
 bate betwixt them. He neuer gaue them or-
 der which they were precisely to follow in
 prosecution of the warre, but left all to their
 dis-

discretion, saying, that the proceeding of the warres could not in the house be directed, in such sort as they might in the Armie. And because he euer chose such Generals as were of great wisdom and experience in the art militarie, he neuer vnderooke any conquest against any King, whether he were a Moore, a Christian, or Gentile, but hee preuailed against him.

This King *Jacob Almanzor* had this quality that hee neuer bestowed any place of an *Alcayde* or Captaine on any that sued for it, how well soeuer hee were qualified and fitted for the place: neither would he place him in any other office, if once he had made sute for any. Hee made choice of men experienced, who had serued him long both in peace and war, done some remarkable seruices, by which they had approued their wisdom and valour and the loue and loyalty with which they serued him. Hee had no respect of bloud or of high Linage, but if he were a priuate man of poore estate, and had valour to rule and gouerne, he would giue him the best and highest place amongst his Councillors. And if he were of great parentage, and had no va-

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lour, he made no account of him, nor would any way vse his seruice. By reason of this good choyce when his Armies returned from their conquests, his Generals vsed to make him Relations of the notable things which euery of his Captaines, *Alcaydes*, or any priuate Souldiers had done, which he read, and (without forgetting any) rewarded them and preferred them to such places and offices as hee found conuenient. And as none durst make a lye vnto him; so had none any advantage by fauour without merit: in such sort that all endeouored to serue him with great alacritie, being well assured that their trauaile should be rewarded according to the seruice they had done him. And this was the chiefe cause for which hee was so well serued and feared by all the Nations of the World.

CHAP.

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Of the manner and order which he held in the Governement of his Kingdomes.

His King *Almansor* vsed to spend the Monday on the care and Governement of his Kingdomes in such sort, that after the first houre of the day he entred into his Council of Governement with his foure Councillors of State, where they made him account of the affaires and notable accidents which the *Alcaydes* of Governement had written and certified, which if they were but ordinarie, were answered and decreed as was conuenient, it being the charge of the ancient Councillor to returne the answers, and make dispatches, as it was also in the Council of Warre. But if they were matters of Importance they gaue him a Memoriall or Bill thereof, that hee might take such order as was fitting: for as concerning the Provisions of offices of *Alcaydes*, and Governements, and other charges and ministrations, he distributed them himselfe, without aduise of Councillors. Then going out of his Council, they placed a seat

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for him in publicke, on which hee fate, and gaue audience to such as came to complaine of any Iniustice done by any of his Gouvernours, receiuing their Complaints and Petitions, that hee might consider and redresse their grieuances, which he did very speedily, vprightly, and with great seueritie. Albeit such accidents seldome hapned, by reason that his Iustice was so feared, that no *Alcayde* or Gouvernour durst doe any Iniustice, that none might haue cause to complaine.

Concerning Elections and choice of his officers and Ministets, he carried himselfe after this manner. Of all his *Alcaydes* and Captaines that had serued in his warres, hee had particular notice and remembrance of the valour of their persons, and the notable seruices they had done, by the true Relations which his Generals had made him, as before is rehearsed, which hee kept registred summarily in a little booke, together with the place of their Birth, their Age, and how long they had serued. And when hee saw they were growne old and wearied in his seruice, hee licensed them to take rest, and honoured them with places and offices of Viceroyes of King-

Kingdomes, *Alcaydes*, or Commanderies and Captainships of Castles and fortresses: Some also with Governments of Prouinces and Cities, giuing them good and honourable salaries, receiuing still their pay which they had in the warres. He obserued also this order, that hee gaue them alwaies these places of Preferment amongst their friends & kindred in the same Country where they were borne; neuer taking their offices from them nor changing them to other places, vnlesse they had done some Iniustice, or committed some other fault: and then hee vsed first to take from them their offices; and then to chastise them according to the qualitie of their offence, saying that hee that once did any Iniustice for his particular Interest, no longer deserved to bee a Iudge, not so much as a moment. The principall reason on which this King grounded for this election and distribution of his offices, was this. Hee said that none could euer know the valour of men, and that naturall talent with which the Soueraigne God and Nature had endowed them, except it were in the militarie Art; for therein the valiant are tryed, and their courage and

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wisdome for Government of Commonweales in Peace and warre is discerned. There men discouer their good fortune in their deeds of Armes, in ouercomming great armies, in winning of rich spoiles, in preserving that place and Command which they haue gotten with so much trauaile and labour, enduring so many euil dayes and worse nights, putting their life and honour in hazard, and in danger to lose all in a moment. There men come acquainted with hunger and thirst, nakednesse and want, sleeping on the ground, sicknesse, cold and heat, yea, with intolerable trauaile: with all which manifold experience they becom in their Age full of knowledge and skil how to rule & gouerne Commonweales: for with that valor and courage with which they won their Honour and their wealth, with the same they preserve the commonwealth in Peace, gouerning it with vprightnesse obseruing Iustice: and with those necessities and miseries which they haue passed through in the course of their life they condole those that are poore and miserable, apt to relieue their miserie and necessitie: and aboue all they which are couragious, valiant
zealous

zealous of their Law and Religion, louers of their King and country; and who with such care and vigilancie wonne that Reward in the warre, that they deserued to bee Gouernors of Kingdomes; with the same minde also would they gouerne the Commonwealth, not being able to endure any Iniustice or euill to be done.

Hee neuer gaue any of their offices to any other priuate men, how wise and valiant soeuer, if they had not wonne Honour and Reputation by long seruice in the warres, and were also of ripe yeares and counsell, and had done some notable acts to testifie their wisdom, courage, valour, and abilitie, deseruing offices, Administrations, and Governments of Common-weales, Kingdomes and Prouinces; for hee said that men brought vp in obscuritie, and liuing in corners, had not the courage to aduenture and trye their fortune, but being cowardly and pusillanimous were euer vnfortunate; and that Fortune her selfe neuer fauoured them in anything, but alwaies despised and disesteemed them, and that therefore he made no reckoning of such for any employment, as hauing in them no valor, no naturall abilitie.

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This King *Iacob Almanfor* was so vigilant in the Gouernment of his Kingdomes, that many times he went out by night, disguised in the habit of a countryman or common-person, & visited the publicke places, romes, and offices in his court, and sometimes in the habit of a merchant, hee would trauaile two or three dayes iourney: otherwhiles hee put on the habit of a Souldier, with two or three disguises, when he would informe himselfe of any notable thing; and how his Gouvernours administred Iustice; and how his Captaines and Generals carried themselves in Peace and Warre, and so came to the verifying of what he sought, with much dissimulation; and many times chastised the delinquents when they were most secure. And this he did so oft, and so warily, that his Subjects tooke a Prouerbe or common speech amongst them, which they often vsed in their assemblies and meetings, when any one spake of ought that was vnlawfull, the rest would presently reprehend him, saying, take heede lest the King *Iacob Almanfor* heare you. For they thought he was in euery place, because hee vsed in such manner to goe vp and downe,

It is to be noted that in those dayes the Arabians vsed to weare a vaile ouer their face.

downe, and to doe such notable deeds as caused admiration; with which hee held all his Subiects in great feare and awe: and all the *Alcaydes of Government* thought he was euer looking on them; so that they durst not do any Iniustice, or neglect ought that was vnder their charge, knowing him to bee of so sharpe and seuerer disposition, that if once they fell into disgrace, they should neuer hold vp their heads againe whiles they liued. This was the mayne cause that he gouerned all his Kingdomes in peace, and that none of his *Alcaydes* or *Viceroyes* durst any wayes attempt the least thing in the World.

CHAP. VI.

Of the vertuous exercises, in which the King Iacob Almanzor spent the Tuesdays, and Wensdays.

His King (as wee haue rehearsed in the Distribution, which hee made of the dayes of the weeke) chose the *Tuesdays* and *Wensdays* for his perticular Exercises, which hee

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diuided in this manner: *The Tuesday* morning his *Huntsmen*, *Mountaymen*, *Bowmen*, and other *Seruant*s and *Officers* of that kind being assembled, he went out to the *Mountaines*, and there delighted and exercised himselfe in chasing and hunting all kind of game, both of *Bird*s and *Beasts*, of which he had great store and varietie in the *Woods*, *Groues*, and *Gardens* of *Hillan* and *Albasatin*, kept and ordered in the best manner that might be; where he recreated himselfe with his followers; and to those of them that had performed any notable exploit that day (wherein he much delighted) hee rewarded with ten picces of Gold. This Exercise hee followed vntill noone; and then dined in the midst of a great house of pleasure which hee had there; where all that followed him did eate, and many poore folkes were refreshed; for hee vsed that day and place, especially for matters of Almes and reliefe of the poore, and would not by expresse order be encombred therewith elsewhere. When hee had dined, a *Mayordomo* put into a purse a thousand pieces of Gold, called *Miscasles*, and then he sitting downe in a square Court, there

there came the poore before him, as well those of his Court, as of other Townes and Cities, which brought euery one his Certificate from his *Alcayde* or *Gouernour* of the estate of his necessities. And if it were for *Marriage* of poore *Orphanes* or other such occasions, he gaue direction for their reliefe. And if they were some smaller wants, hee supplied them presently out of that purse which his *Mayordome* had filled. But if the matters were of more importance, he subscribed his answer to those Relations or Certificates of his *Gouernours*: giving direction how euery one should be relieved, and out of what receipt or reuenuue, in such good sort, that all went away contented and satisfied. Hee said to his followers, that hee esteemed that the best day of his life, in which hee relieved all those poore folkes for the loue of the soueraigne God. It was remarkable in him, that it could neuer be noted, that euer any sought for almes or succour at his hands, whether he were *Moore*, *Christian*, or *Iew*, that went away vnrelieved. He held opinion that there was neuer any King poore, and that if hee were so, hee should be very miserable and vnfortunate: and

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that Kings should be as large in giuing as they are in demanding and receiuing of their Subiects, without which they haue neyther power, Empire, nor command in the World, more then a priuate person. He was so readie to relieue the needy, and to succour the succourlesse, that going one day on hunting, hee lost himselfe, being seuered from his Seruants; and holding on his course through the Wood, hee found a poore trauiayling man, who being taken with some sodaine sicknesse, was fallen on the ground vnable to goe any farther: he therefore alighting, laid him on his owne horse, and hauing tyed him fast in his Saddle, hee took the reines of the bridle in his hands, and so walked on foote himselfe more then two leagues before hee met with his traine: who albeit they offered to ease him of the care of the sicke, and to mount him on another horse, yet he would by no meanes yeeld vnto it, but conducted him with his owne hands, vntill hee had brought him to his house in the Wood; and there caused him to be cured, till hee was thoroughly reeouered: and when being become sound, hee kissed his hand at parting with many thanks as
was.

was fitting for so great a fauour, he answered, that there belonged no thanks vnto him, but that all was due to the Soueraigne God, who had sent him that day to succour him, for he assured him by his Royall Crowne, that hee had lost his company, wandering hee knew not where, nor which way he went, vntill he lighted happily on him in that place where hee found him sicke: and that it could not possibly be, but that he was guided by God, seeing he wandered in that countrey in which hee was borne and bred, and yet neuer had the like befallen him. And when he that was healed would haue taken his leaue to depart, he commanded a good summe of money to be giuen him out of his Treasurie, that hee might liue in good sort, and so did dismiss him. These and other like things did the King *Almansor*, that those about him might learne and take good and laudable examples out of his manners and customes.

The day following, being *Wensday*, hee gaue no Audience, neyther treated with any; but shut himselfe into his Chamber, reposing himselfe after his Hunting and violent exercising which hee had vsed the *Tuesday* before.

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fore. And there being alone, hee wrought
Astrakhs of Astrologie and other *Instruments*
of great worth and high estimation amongst
the wise of his time. Otherwhiles hee made
of *inlayd worke* such delicate things, and of
such great account, that the skilfullest Ma-
sters and professors of that Art tooke exam-
ple and pattern of those pieces which hee
had wrought: for in all these things hee had
a singular dexteritie, subtiltie, and excellen-
cie of hand. Hee made *Crosse-bowes* also, and
other kind of *Weapons* and *Armes*, especially,
Coates of Maile, of such excellencie, that I can
witness that I saw one of them (which hee
had given to an *Aleayde*, being his *Fauourite*.)
sold for the weight thereof in Silver. In these
Exercises hee vsed to spend these dayes, and
not in any other sort.

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CHAP. VII.

Of the Exercises which hee vsed on the Thursday, and how hee exercised the Sciences among the Learned.

His King Iacob Almanzor was so learned in all Sciences, and such a lover of learned men of what facultie soever they were, that there neuer came any to his knowledge and acquaintance, but hee honoured and loued him exceedingly: and on the contrary, hee no lesse hated and eschewed the foolish and ignorant. For hee said, that there was no greater miserie in the World then Ignorance, neyther any Monster how fierce, foule, or abominable soeuer that was comparable thereto. Hee proclaymed ouer all his Kingdomes, that whosoever should bring him any Booke that were not in his Librarie already, of what facultie soever it was, should receiue double the value, according to the iust estimation thereof: and performed it accordingly. And if they were exquisite Bookes and good, hee paid much more to them that brought them,

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giuing great rewards. By this meanes hee gathered such a multitude of Books, that when he numbred them in his Library, hee found there *fifue five thousand, seven hundred twentie and two bodies of all kind of Sciences, in their seuerall Languages; and weighing them in a weight, they weighed twelue hundred and nineteene Quintalls of Paper.* And for verifying of this Truth, the greatest part of them is yet at this present, remayning in the *Librarie of the Royall Palace*, which your Highnesse at this day possesseth: and if any of the Bookes be wanting (whercof I make no doubt) the number and names of the Authors will bee found in the Catalogue, which this learned King caused to bee made. When *Thursday* was come, hee went into a Royall Hall or large roome adioyning to his Librarie, which was adorned with rich hangings, and the floore couered with Carpets of great price, and the roome replenished with costly Seates, whereby he honored those learned men with whom he had treated & conferred about matters of Learning; for hee would neuer permit any of them to stand nor heare him a word at those times appointed for conference,

A Quintall is
taken for a
hundred
weight.

ference, vntill they were all set downe on
their Seates ; Saying ; that *seeing Learning*
ought to bee honoured ; so ought also the men that
were learned, being the Sonnes of so honourable a
Mother. Being thus assembled, one of them
declared the *Propositions* which hee mayntay-
ned in his facultie ; the rest arguing on the
contrary. And if any doubt arose on the al-
legation of Authours, there stood alwayes
readie at the doore of the *Librarie*, a learned
man that had the custodie thereof ; who
brought presently the Book which the King
called for, whereby the doubt was resolved.
This course hee commonly continued till
noone, and then hee went to his dinner, and
caused all those learned men to dine in the
same roome, and to bee serued as himselfe.
Dinner being ended, the King *Iacob Alman-*
for went vnto them with many thanks for
that good which hee acknowledged of them,
commending their learning and knowledge,
appointing them also *what points* they should
studie against the next meeting, that they
might be the better prepared to yeeld him a
good resolution; and named which of them
should mayntayne the *Conclusion.* Hauing

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dismissed them from his presence: he entred his Library, and spent there the rest of that day, studied in what facultie hee most desired, for he was so great a Louer of Learning that whilesd forued him I heard him often say; That hee had no greater grieffe in the world, then that the necessarie care of the Gouvernement of his house and Kingdomes would allow him no more time but one day of the weeke for the getting of Learning; and that if it were lawfull for him to doe it without being noted of negligence, he would neuer meddle of any other thing all the dayes of his life; and that hee neuer did any thing that grieved him more then the accepting of the office of King, and taking on him the Rule and Gouvernement of the Royall Scepter of his Kingdomes, in the life of his father Abilgualit, whereby he had lost much time which he might freely haue employed in Learning, without being troubled with the care of the Rule and Gouvernement of the Common-wealth; and therefore often wished that his Sonne were of ripe age, of Mature Iudgement, and Counsell, that hee might leane him his Royall Scepter, and rest from that great care which he had of the common good of his Subiects.

CHAP. I

CHAP. VII.

In what manner he commanded the Sciences to be read in his Kingdomes, and of the Vniuersities and Colledges which he caused to bee built, and endowed with the Hospitalls for the sicke and the poore.

SO friendly was this King Iacob Almanzor to Learning and to Learned men, and so desirous that the exercise of Learning, and the number of those that were Learned might increase in his Kingdomes, that hee commanded the building of the famous Collegiate Hospitall, which at this day is adioyning to his Royall Palace, and was by him endowed with a large and ample reuenue: wherein he also constituted Learned Professors and Masters in all Faculties, to reade and teach the Sciences with good Salaries: allowing also therein Provision of Diet, Apparell, and Bookes for all the poore Students, without putting their Fathers and Friends to any charge, vntill they were Graduates: and there graciously gaue them the Titles of their

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Degrees. This was done in the one side of this Hospitall : where hee established *seuen Academies*. In the other side hee appointed a place for the poore diseased where they were cured, as they are at this present, with such service, regard, care, and diligence, as they are also at this day, which because it is notorious, I will speake no more of it in this brieft Treatise of his life. And this King *Almanfor* entred sometimes into this Hospitall by a false doore out of his Pallace, and passed his time visiting the sicke, and comforting of them, observing how they were vsed, and whether there were any negligence in the Officers thereof. And then he went into the *Academies*, to see the Students how they studied, and commanded the Masters there, that some of the best able should rehearse some notable things of those which there they had learned, and reioyced exceedingly therein, and caused gifts to be given to them which contented him best, saying that those poore diseased, and those Students were his Sonnes, and that he that cherished and comforted them, ought to account that hee cherished and comforted his owne Royall person.

person. Hee commanded also that other *Hospitalls* should be builded in all the Principall Cities at his charge through out all his Kingdomes, for the like purpose, and gaue order to his *Alcaydes* who were Gouvernours that they should visit them with the like care and diligence as he visited those of his Court. He gaue direction also that these *Hospitalls* should receiue all Pilgrimes and Passengers of all Nations whatsoeuer, whether they were poore or rich, giuing them entertaynment both for Dyet and Lodging in conuenient sort for themselves, their Seruants, and the Beasts which they rode on by the space of six dayes: and that if they were poore, they should giue them at their departure, wherewith to defray their first dayes Iourney. There was euery yeare giuen him a Bill containing the Examination of the Students that were brought vp in the *Hospitall* of his Court, and of the others through out his Kingdomes, and of the abilitie and Talent of euery one; and for what employment hee was fittest. As also there was yearely giuen him a Note of the Offices that were voide, eyther of the *Alfaquies* of the *Mesquitas*, be-

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ing his Churchmen, or of the *Cadles* or Judges of the Cities: and at Easter hee supplied them, bestowing them all himselfe on whom he thought good. And so the Offices which became voide in those *Hospitals*, as well of the Masters, Professors, as of other Ministers which held there any charge or place of esteeme, hee alwayes preferred the Students which had beene bred and brought vp there; and commanded the like to be done by the Gouvernours of his other Kingdomes. By this good worke hee cured many of their Infirmities, augmented much the Sciences, and holpe many poore Students to studie, free from care, by his good providing to relieue their necessities: which made them all pray to God for his health and long life.

CHAP.

CHAP. IX.

Of his great Deeds and Battayles wonne by himselfe personally present; and by his Captaynes; and how he came to be called Almanzor.

AL the Exercises and the diuision of the Weeke, whercof wee haue hitherto intreated were done by the King *Iacob Almanzor*, when he was in his Royall Palace, and in his Court in Peace. But when he had any necessarie occasion to trauell, or any war in hand which required his personall Presence, he left the former charge and care to bee supplied by one of his fauoured *Alcaydes*, being a man of such Learning, Experience, and abilitie as was requisite: in such sort that there was no default, were his absence neuer so long. And albeit he neuer embarkt himselfe to make warre by Sea on any King, but did all by his *Generalls* and *Alcaydes* of his men of Warre: yet when he intended to winne and conquer any kingdome or Prouince by land, he delighted exceedingly to bee present in person with his Armie. For hee said, that the vigour of his spi-

spirit alone, and the onely imagining of his *Alcaydes*, Captaynes, and Souldiers that hee was personally present, and that he aduentured his life as well as they, was sufficient to overcome many Enemies, and made them with redoubled courage to doe their endeavour. In this manner, hee wonne thirteene set *Battailes in the field*, and tooke five Kings of the *Gentiles*, without being defeated in any of them, or his Armie routed: and euen with a few Souldiers, in regard of those that came against him, he performed great Exploits. The most notable was, that when hee had overcome one of the Kings of the *Gentiles* in the Country of *Deaque*, called *Abni Raquib*, and an Armie of seuentie thousand foote, and foure thousand horse, which King escaped by flight, and met with a *Sonne in Law* of his named *Abenyusael Salami*, who came to succour him, whereupon receiuing new courage, hee turned againe to see whether hee could recouer what hee had lost, and bee reuenged of his enemy. And albeit hee came against him with fresh Souldiers that were not wearied, which were no fewer then forty thousand foot, and two thousand horse: and
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the Armie of the King *Almansor* was now wearied and enfeebled, many hauing beene hurt and slaine in the former battaile, and he being much perplexed: yet seeing he could not now retire, but with great losse and disadvantage, nor without some imputation of cowardise, he resolved to abide his enemies encounter anew: and to re-enforced his Armie, he went euery where himselfe, putting them in order, and encouraging of them, saying alowde after this manner: Good Souldiers and valiant Warriours, let vs dye with Honour like Conquerors and Victorious, as wee are at this present; and let vs not dye dishonourably: for I will bee the first that shall set vpon the enemy; and bee yee not afraid since *Abilgualit Almansor* is with you, whom the Sovereigne God hath neuer yet suffered to be ouercome: no more shall he at this time. With these words hee began the Battaille without farther speeche and he fought valiantly himselfe in his Royall person, killed many, and tooke the King *Abni Raquib*: and his Sonne in Law dyed fighting in that Battaille brauely. And when they had taken the spoyle of his Campe, all his Souldiers said that the highest God had made *Abilgualit* vi-

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etorious, and that with great reason he might be called *Almanzor*. And from that day forward, they named him *Almanzor Abenforoh*, whereas before he was called *Abilgualit Jacob Abninator*; albeit in all these Chapters which I haue written of his life, I haue alwayes named him *Almanzor*, that I might not alter his name which was best known: and he might well be so called, because he was neuer overcome in any battaile, nor any of his Generals in any warres or battailes, which they fought or made by his direction, eyther by Sea or by Land, which are all registred in the Booke which is written of his life and warres of his time, and of his great Exploits, and those of his *Alcaydes* and *Gouernours* of his Armies: with which I intend not to cloy the Readers. But will only rehearse the number of them, which were *seuentie and three Battailles*, or *foughten Fields by Land*, and *thirteene fights by Sea*. Touching the diuiding of the Spoyles which his Souldiers had when the Battailles were ended, he commanded all to be gathered and laid together in such sort, that none durst take any thing without his leaue. And the distributiō of them was made according

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to his Statutes and Ordinances for the wars;
 which was, that euery Souldier which was slaine
 in the Warre should haue his part and portion as
 farre forth as they that were living: and such
 parts and portions were accordingly deliuered to
 the companions and friends of the dead, who vn-
 dertooke the deliuering of them to the Children,
 Wiues, and Heires of them to whom they belonged.
 For he said it was not iust nor reasonable, that hee
 who dyed fighting should lose his part, seeing they
 that were his had losse enough in losing of him
 without losing the goods, which were gotten with
 the price of his life. When hee had made this
 distribution, he vsed to giue audience to any
 that was grieued therewith, giuing order
 briefly, and summarily in what manner hee
 should be righted, in such sort that they were
 all satisfied and well contented. And this
 was the chiefe cause that when hee intended
 any warre he was so fought to, and ferued by
 his followers, who were readie to hazard
 their liues for him without feare.

This King *Iacob Almanzor* as hee was very
 louing to the Learned, and friendly to the
 valiant and vertuous, so was hee as aduerse an
 enemy to Lyers, Pratlers, and Gamesters, and

abhorred and loathed the *Lazering, Un-
thrifty, and Idlers*: for he said that all such per-
sons were vnprofitable to the Common-
weales; like the Drones in the Bee-hives,
that are no wayes helpfull to the Bees, nei-
ther in gathering nor preserving the Honie
or the Waxe; but only to fill vp the roomes
in their houses; and to eate and consume
what they had provided for their sustentance;
and these hee wld to chasten according to
their desert. He would neuer be idle so much
as a moment; but was euer busied in good
and vertuous Exercises. *He caused also a Law
to be made, that what person soeuer hee were that
had no Office, Trade, or course of life wherein to
employ his time, should be held infamous and of no
reputation; of what estate or degree soeuer hee
were: which was the cause that in imitation
of him all his Subjects shunned idlenesse,
and bestowed their time in vertuous Exerci-
ses: by meanes whereof they escaped many
vices and diseases; and liued without want;
except it were here and there one, as it is in
all Kingdomes.*

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they escaped many vices and diseases; and liued
without want; except it were here and there one,
as it is in all Kingdomes.*

CHAP.

CHAP. X.
How hee resigned his Royall Scepter to his eldest
Sonne; and of his retirednesse which he chose,
and of a Letter written to his Sonne of Admo-
nitions; for his good Government whereunto
hee was bound.

HE King *Abilgalit* *Iacob Alman-*
for seeing himselfe waxen old and
wearie of his Government, and
considering that his Sonne *Abil-*
galis Abrinace was of sufficient age, wit and
abilitie to rule and governe, resigned ynto
him his Royall Scepter, his Crowne and
Kingdomes, with the consent of his wisest
Counsellours and the *Alcaydes* that were Go-
vernours; retyring himselfe to a solitarie life
in that Country house in the Mountaynes
of *Albasatim* and *Alhillan* which hath beene
before mentioned: where on the top of a
high Rocke neere adioyning, hee had caused
to be built a sumptuous *Mexquita* or Temple,
with a Colledge or Monasterie, wherein might
live an Heremite or Abbot, with fortie Disci-
ples or Monkes, appointing to bee chiefe Go-
vernour therein, a man of much Learning

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named *Mahomet el Gazeli*. In this man hee had such confidence that hee consulted with him concerning his weightiest affaires and matters of most importance, as with a man of Learning and Wisdome, who gaue him sound aduice, and of whom he had learned much. To that house therefore among those woodie Mountaines, he withdrew himselfe, there hence often repaying to that *Mezquita*, and Monasterie, to recreate himselfe in conference and couersation with *Mahomet el Gazeli*: not permitting any to visit him but his Seruants and his ancient *Alcaydes*, neither them for their pleasure or pastime; for if they came not on some businesse of importance or earnest occasion, he admitted them not to his presence, neither suffered them to visit him. In this manner hee passed his life with great quietnesse and freedome from cares.

Hee very cunningly and subtilly vsed to examine such of his ancient Seruants and *Alcaydes* as came vnto him, euery of them apart by himselfe, and that very particularly, in what manner his Sonne *Abilgualit Abninnace* gouerned his Kingdomes; whether his Subiects spake well of him, & whether they com-

complayned or misliked him on iust cause
or otherwise: with such diligence he learned
out of all of them what faults they found and
obserued in him. And this King *Almansor*
being zealous of the common good of his
Kingdomes, and desirous that his Sonne
should rule well, intending to reprehend him
of somethings, and instruct him how hee
should gouerne without reciting or mentio-
ning any one particular case of any that had
complayned to him, wrote this Letter vnto
him, which for the good admonitions there-
in contayned, I haue thought fit heere to set
downe.

The Letter of King *Almansor*.

PRayse bee giuen to the Souereigne God, to
whom Sacrifice and Prayer belongeth. A-
men. And his plenteous blessing and Grace
come vpon you my Sonne; for without it no crea-
ture of his can doe any good thing, be it neuer so
little, seeing all that is good commeth of his hand.
This being thus premised, I haue thought good by
this Letter to aduertize you of some things which
you

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you are to obserue concerning the Government of your Kingdoms, that your Subjects may enjoy much peace with safetie and tranquillitie; and that also you may be duely reuerenced, loued and feared of them, as is conuenient.

The first that you are to take care of is, that you be not proud, high-minded, nor presumptuous, imagining diuers imaginatiōs, because you see your selfe made Lord of so many and so great Kingdomes and Armies by Sea and by Land, so many valourous Alcaydes and Captaines humbled in your Royall presence, obedient to all your commands, and readie to execute whatsoeuer you shall appoint. To free your selfe from this great Temptation, you are to consider the infinite power and euerlasting Kingdom of God, hauing no beginning, middle, nor end, being of incomprehensible power and wisdom. And therewithall you are to consider that your Kingdome is not infinite, but hath his limits and bounds; and is to finish, and to haue an end; as also the very memory of it among men. With this consideration you shall bee in such sort humbled, as is requisite you should.

Secondly, you ought to consider that the Soueraigne God created you in this World, and gaue you power as a second cause of his to fulfill his most
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holy will in the Government of his creatures beere
on earth, by mayntayning Iustice and vsing Mer-
cie and Clemencie, imitating your Creatour: and
not to erre in the administration of this Office,
you ought to behold and contemplate the Booke of
this faire Theatre, called the World: this subor-
dination of naturall Causes: this regular and con-
tinuall mouing of the Heauens, Signes, and Pla-
nets: so many Generations and corruptions in rea-
sonable men; and in all other things created in
the Earth, in the Water, and in the Aire: the
Night and the Day, the Raine, Haile and Wind,
the changes of Times, Heate and Cold, and other
alterations innumerable, being all created in such
orderly disposition, with such Wisdome, perfecti-
on and Providence, as the wisest and skilfullest
could neuer attaine to know: and how from the
time in which hee created this goodly Frame to this
present, and to the last instant in which it shall
please him that it cease and haue end, it neither
hath beene nor shalbe needfull to adde or take any
thing to it or from it: for that were to suppose
some imperfection in his Workes, which cannot bee
because he is the God of highest perfection. More-
ouer to consider how hee sustayneth it, gouerning
and mayntayning all things with Iudgement and
I Mer-

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Mercy, with great and wonderfull Providence; such a one he is. You ought therefore to perceine that your Government is Disorder; your Iustice Iniustice; your Mercie is want of Clemencie; your Charitie Conetousnesse; your careful Diligence is Slothfulnesse; and to conclude, that all your Knowledge is but Ignorance. And I can assure you, that if you would be mercifull to his Creatures; yet you cannot pardon their finnes; If you bee a good Iusticer; you can onely hasten their bodies, not their Soules. If neuer so charitable; you cannot giue a blessing to their goods: If you bee large and louing; yet you cannot make them liue foreuer: If you incline to giue them ease and rest; yet you cannot giue them glorie: If you desire to adde comfort to them; yet you can giue them no true and perfect consolation of Spirit. Behold; therefore what I say vnto you that you may know how great is the miserie of man: Seeing that with all your power and Kingdomes you cannot make one drop of water to fall out of the Region of the Cloudes; nor make one leafe of a Palmatree; nor yet deliuer and free your selfe from the least tribulation of the World.

The third thing which you are to call to mind; is that you must die; and must be iudged by our Sou-
ueraigne

uerigne God with a strict account of the good
and euill you haue done in this life; like a sinfull
miserable man; and that ouer and aboue this ac-
count which is to bee giuen by all men in generall.
Kings are to yeeld another particular to the Al-
mightie God, which is, whether they haue well
administred and governed their Common-weales.
If only in regard of their Kingly power they haue
dealt hardly with their Subiects without any iust
cause or offence of theirs: If they haue imposed
great payments, or exalted vnecessary Tributes;
If they haue done wrong or vniustly for their par-
ticular interest; if they did not condole with the
poore, and relieue and ease the oppressed, hauing
power to remedie their distresse, and to redresse
their grieuances: and to conclude, if they haue
beene carelesse of the good of their Common-
weales; Woe bee to the Soules of such; for they
shall be condemned to perpetuall torments. By this
you may cleerely see that you and your King-
domes are nothing, and haue no being whereof to
make any reckoning: I assure you therefore, that
if you had duely considered the charge and dutie
whereunto you bound your selfe that day on which
I resigned the Gouvernement into your hands, that
you had more cause to mourne and to be sorrowfull

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then to ordaine Feasts and Triumphs with Musicke and Disports, which in effect were vsed according as is vsually accustomed. Let these things but passe through your memorie and clearer vnderstanding, and then Pride and Ambition will fall vnder your feet and you shall easily, subdue them. For I assure you, that one dramme of Pride will weigh heauier then one hundred Quintals of good vnderstanding in the wisest man in the World: and see; it is the verie gate by which the Deuill the accursed of God entreth to tempt men; and ouercommeth, capti- nateth and overthroweth them into the fearefull, horrible, euerlasting Hell: from which the Soue- reigne God for his great Mercie free vs and deli- uer vs. Amen.

The fourth thing of which I admonish you is, that you yeeld Justice, administering it indifferent- ly to all that shall aske it; for I assure you, that the King which shall not so administer it will soone be dispossessed of his Kingdome at a man vnworthy to reigne: For God permitteth vnbelecuing in this World, reseruing the chastisement thereof for the day of his finall Iudgement, and maintaineth the World, and all his crea- tures with Iustice and Mercie; albeit some

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are without the true knowledge of him; but he readily chastiseth with rigour, even in this life, vniustice and wickednesse; when malice increaseth, and men are obstinate therein like a Iust Iudge as he is. Be no teller of Lies, for it is the basest thing in the World, and the Lier is the Devils Disciple, a man without Vertue a Traitor to the Truth and an enemy therof, & one to whom no credit is to be giuen; & the least punishment that men allot him is, that although he speake the truth yet he is not beleueed. Let your Speech be moderate, that men may not note you for a Pratler, which would make you viregarded, and held for a man of little discretion. All these good aduertisements in my Letter haue their contraries, and therefore our Soueraigne God gaue you freedome of will, and liberty of choice that you might follow the good and eschew the euill; and without his helpe you can doe nothing. This only I will warne you, that you set God before you in all your waies, doing Iustice with charity, simplicitie, and vprightnesse, and you shall not erre, whatsoeuer you take in hand. And although I might write much more in this Letter; yet this may suffice, for there is included in it whatsoeuer can bee required of him that will well consider of it to put it in practice, as I intend it, to
his

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his intire satisfaction: which I doubt not but you will performe with the helpe of our Sovereigne God his blessing and grace; whom I humbly pray and beseech to grant it you as I give you mine; and haue you in his keeping. Amen. From this house of Albasatin, the twentieth day of Rageb in the ninetie and sixth yeere.

This Letter being receiued by the King Abilgualit, made him reioyce exceedingly, & he tooke so earnestly to heart this his Fathers reprehension, and put his Rules in practice in such sort, that he caused them that serued him to admire; for hee endeauoured with great care and diligence to amend the faults and negligences which hee had committed, especially in administring Iustice, and began to follow the footsteps of the King Almanfor his Father in his manner of Gouernment, and in all the rest that hee vsed whiles hee reigned, in so much that in very short time he made them see the amendement hee had made of his Life and Gouernment, in such sort that all his *Alcaydes* were much contented therewith, though in some particular distasted: for in all other things he could imitate his Father, sauing only in his *Liberalitie* and

and Charitie; for in these the King Almanzor did much exceed him. And this I beleue was the chiefe cause that he neuer got so good a name as his Father. For certainly, Liberallitie is a great vertue in Kings, wherewith they draw the minds of men to loue and serue them vnfaignedly with alacritie & who on the contrary when they feele not their own interest coming, let fall the wings of their courage and cheeresfulness, louing and seruing more coldly and faintly: because the irascible facultie hauing her residence as she hath in the heart, and louing to be honoured and esteemed, and desirous to haue her trauailes gratified with selfe proper interest, when that ceaseth, the working of the will doth cease. Especially in men of the Sword, which of all others are most necessarie for Kings, as well for preserving their Estates, as for the conquering of new Kingdomes and Signories. Which was the chiefe cause that this King Abilgualit could neuer get any new Provinces, but with much difficulty preserved that Kingdome which he had inherited from his Father, and was at the point to haue lost all for want of being free and generous towards his men of warre as was requisite for their encouragement; for
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they

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they being accustomed to such gratification and largesse, as the King *Jacob Almanzor* vsed towards them, grew soone distasted with the contrarie in his Sonne *Abilgadin*: which was the cause that he could neuer raise any Army by Land or by Sea worth the speaking of, to doe any seruice of account, which merited the remembrance of Histories. This may suffice for this particular; seeing my purpose is onely to write the life of the King *Jacob Almanzor*.

CHAP. XI.

How King Jacob Almanzor became sicke to Death; and how he assembled his wisemen and the rest of the Alcaydes; Of his prudent speech hee made them; and the Pardon hee demanded of them.

HHe King *Almanzor* spending his time quietly in that house of *Albazan* and *Albillan* in company of *Mahomet Algazeli* and his Disciples, after some time fell sicke of an infirmie of long continuance: and seeing himselfe

selfe to weare away, and that all the remedies which his Physicians applyed profited little: one day when they were about him in consultation concerning his Disease, and the difficultie of the Cure, by reason of the manifold Syntomes, his great age and debilitie of Nature considered; hee said thus vnto them; Yee, my Physicians, endeauour and labour to restore my health, but if Gods pleasure be otherwise; your purpose is but vaine. For I assure you, that when God hath determined to end a mans life, the Medicines ministred by the Physicians doe little auaille him; but serue rather to be hastening his end. And so doe I conceiue, of those which yee haue hitherto applyed vnto me, I lay no blame on you, but commend your Learning and Knowledge; and that good affection wherewith you haue endeauoured to recouer my health: for which I thanke you, and esteeme as much of your seruice as if you had preuailed. But I will not suffer you to be any longer deceiued; for the first day that I fell into this infirmitie; I assured my selfe, it would be my death knowing the same to bee a lingring extraordinary Disease, differing from the rest which I haue endured in the course of my life. And especially seeing in the periods thereof I find it rigo-

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now, it seemeth to me to be but losse of time to treat of recovery. Hence-forward therefore let no more paines be taken in that behalfe. For I am very conformable to the will of our Soueraigne God; and do giue him infinite thanks for this great fauour which he vouchsafeth me, in taking me out of the troubles and calamities of this miserable life.

Then hee caused the King Abilgualit, and the Infant Abraham Alamzari to bee called; who being come, before him on their knees, and halfe prostrate on the ground; kissed his hand; and he giuing them his blessing, said thus vnto them. My deare and welbeloued Sonnes, the last period of my life is now at hand; the Soueraigne God being pleased to take mee out of this World. That which I admonish you is, that yee loue like true Brethren, holding good conformitie in your minds, and confirming it with good deeds; for so shall yee liue in Peace, and no enimie shall bee able to hurt you. And if yee continue not in Peace and good conformitie, yee shall soone see your Kingdomes ouerthrowne. And turning his eyes to the Infant Abraham, he said thus; And you Sonne Abraham on paine of my curse I command you that you be alwaies obedient to the King Abilgualit your brother, and hold him hence-forward

ward in my place for your true Father and Lord; for I am confident in his wisdom and vertue, that he will hold and vse, and regard you as his Sonne. Then directing his eyes to his Sonne *Abilgualit* hee said, And so I command and charge you Sonne *Abilgualit* on like paine. And they lamenting and weeping in such sort that they could scarce speake, answered, that they would obey him.

Then he called in his *Alcaydes*, the Gouvernours of his Kingdomes; those of his highest Councils, and the men of wisdom and learning, who attended in the vtter chamber; & the rest of his kinsmen & friends, who when they had saluted him and kissed his hand, he commanded his *Morabito Mahomet Algazeli* (who being his fauorite, sate at his beds head with the helpe of other attendants to lift him out of his bed: and sitting, spake thus vnto them, My beloued Sonnes and true Friend in our Soueraigne God, The time is now come, in which my Soule is to passe out of this miserable world, to yeeld account of the good and euill which I haue done in this life. I haue beene King and Gouvernour of these Kingdomes, and haue bred you, taught you, cherished, and loved you as a Fa-

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ther; and haue also chastened your excesses; and
ouer-bold attempts with zeale and desire to doe
that which was requisite. But being a man I know
that in all things I haue erred as a man; for wee
are all weake and miserable Sinners. I therefore
earnestly intreate and beseech you with all humili-
tie, that if I be any way indebted to any of you, that
yee presently declare it: and that I may cause him
to bee recompenced. And if there be none, I aske
pardon of you all in generall of that which is past:
for I, for my part, doe pardon and forgiue what-
soever in word or deed is by mee to bee pardoned of
any errors or neglects of yours, which you haue
committed against mee. And this only I lay be-
fore you, that he which vseth not Mercie towards
his Neighbour, must expect none at Gods hands at
the last judgement. Which when they had
heard, so great was the griefe they all con-
ceiued, and such plentie of teares in their
eyes, that they could not answer a word for a
good space; considering that by losing their
King Iacob Almanfor, they lost their chiefest
good; so great was the loue which they bore
him. Yet after awhile they answered, that
they all did pardon him, and if need were,
would giue all their goods, and aduenture
their

their liues for him; If hee were so pleased to
command, as readily as they or any of their
Ancestors had formerly done for his seruice,
and that hee should no way doubt of their
pardon and promise, since they were there
present to fulfill it. Then the King *Almansor*
could not refraine weeping, yet rendred
great thanks for their louing offer, and blef-
sed them: warning them also, that neither
they nor any other Friends of his should
faile to be present at his buriall, for in their
loue hee receiued great consolation, Which
they all promised, and departed from his
presence so afflicted and sorrowfull, that
they shut vp themselves; in such sort
that in three dayes there was no Councell
held, nor any businesse dispatched in Court
vntill hee somewhat amended; and then they
fell to negotiating and dispatching affaires;
yet with griefe and sorrow for their good
King, as they had great reason.

CHAP.

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CHAP. XII.

How the King Iacob Almanfor dyed: Of his sumptuous Enterment; his Tombe and Monument; and of the Epitaphes ingrauen on his Sepulchre.

THe amendement of the King Iacob Almanfor was not such, as out of which any certaine signe of Recouery could be had: but it was rather a space for the Indication of the last Parocisme of Death during this Interpolation. So that albeit his Scr-uants were in some hope, the good King being well assured of his death, neglected no moment nor minute for the disposing of all things as hee held himselfe bound. Hee willed all his moueable goods and monies to be giuen to the poore for Gods sake: which were forthwith distributed accordingly. Then he gaue libertie to all his Slaues and Bondmen. Hee reserued nothing but only his *Librarie*, charging the King *Abilgualit* he should keepe it for himselfe; and esteerne it as it deserued: and that in lieu thereof hee should place in marriage a thou-

a thousand poore Orphans, giuing to euery of them
a thousand Miticales in marriage.

On the fift day after hee died naturally;
leauing this present life on Thursday, in the
last watch of the night, on the third day of the
Mcone Rageb; in the hundred and second
yeare of the Hixera. On the day following,
the King *Abilgualit* wrote vnto all the *Alcay-*
des of his Kingdomes a Letter to this effect,
that they all should mourne and solemnize
his Funerall; Prayse bee giuen to the Soue-
reigne God. *Amen.* Hereupon they gaue or-
der for his Enterment, for which the King
Iacob Almanfor had prepared and framed on
the top of a high Hill, on the Southside of
that House called *Albazatin* that sumptuous
Hermitage which is there scene at this pre-
sent, and adioyning to it his Sepulchre, being
a *Vault* made of a rich kind of Iasper of such
largenesse, as would containe fortie persons,
and vpon it caused a solid stone to be erected
on foure Pillars of Alablaster, and on the
sides foure smooth stones with his *Epitaphs*
written in them in the greater Arabicke ver-
ses, with a very faire Character. This Sepul-
chre is about a mile distant from the House
of

This yeare is
about the
yeare of our
Redemption
723.

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of *Albazarin*. There were assembled at his Funerall fifteene hundred *Alfaqui* or principall Priests with the *Alfaqui Mayor* of the *Mezquita* of his Court, and the *Morabito Mahometo Algazels* with all his Monkes or Disciples, and the King *Abilgualit* and the Infant *Abraham*, his Brother with all their Seruants; the *Alcaydes* that were Gouvernours; and those of the *Supreme Councils* with their *Presidents*, and all the other *Alcaydes* of the Court, whether of Peace or of Warre, which were *twelue hundred* in number: The common people being there innumerable, for there was almost none but would bee present at this Solemnitie. All these Courtiers and *Alfaqui* were clad in mourning garments trayling their Royall Ensignes and Standards on the ground. That which was most to be noted, was the abundance of teares flowing from them, and the great mourning and lamentation they all made that day, especially when they saw their good King laid in his Sepulchre, and the entrance thereof closed, and fast mured vp with stone, hauing no farther hope to see him any more. Praysed bee God. *Amen*. For the good which commeth to vs by his

his hand. And thus ended this good King,
 leaving an eternall memorie of himselfe a-
 mong those that thould come after.

The Epitaphs on his Sepulchre were com-
 posed by *Mahomet Algazeli*: and are these
 that follow.

The first Epitaph.

Heerelyeth buried the high and highly re-
 verenced King of most Noble Birth, fa-
 mous Race and Linage, descended of
 eightie and two Kings, Abilgualit Mirama-
 molin Iacob Almanfor: who was worthily cal-
 led the Conquerour, being neuer overcome; the
 famousst of the Sonnes of Nafts Abu Malique:
 Seeing hee yvonne eightie and fixe Battailles
 by Sea and by Land, and tooke five Kings;
 subdued three parts of the World, Asia, Atricke,
 and Europe; and gave Peace and Tranquilitie to
 his Subiects: observing Iustice with benignitie,
 and mercie. This is he that used Charitie, and aug-
 mented his Religion: having at his owne cost
 builded in his Kingdomes five hundred and
 five principall Mezquitas; eightie and two
 Hospitals; with as many Royall Colledges;
 L and

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and endowed them with large and sumptuous reuenues. This is hee that married euery yeere at his charge a thousand Orphanes, be that banished Ignorance and imbraced Learning. He that gaue to all the World examples of life in his Sayings and Sentences and notable Deeds of Armes. Hee who was an example of good and laudable customes. He that killed the hunger, and thirst, and nakednesse of his Subiects with his large and liberall hands. Let immortall fame erect a tent on this Sepulchre, and acknowledge him that lyeth therein for her King and Lord. Seeing by him she is made triumphe and victorin boerall gotten. This greatd monarch dyed adding in his Indecation of the Name of the mercifull God the Creatour of Heauen and Earth without ceasing so much a moment untill his last gaspe imploring his incomprehensible mercie, and fearing his blydd justice the third day of the Moone of Rages by the night before Fryday, after the last watch in the hundred and second yeare of the Hixora Prigid sed bee God and blessed bee his most holy Name for ever. Amen.

This agreeth
with the said
yeare of 723.

mentd his Religion: having at hand
builded in his Kingdome the hundred and
two hundred and eighty
The
Hospitals; with as many Royall Colleges;
and

The second Epitaph

O How great is the Miserie of men
which hath brought a King of so
great Power, Empire and Command
to the estate wherein hee is at this present,
who as yesterday was honoured, reuerenced,
and beloued of his people; and is now for-
gotten and forsaken of them all: and remay-
neth solitarie in the darke Caues of the earth.
He which was wont to bee clad in Silke and
Cloth of Gold and Silver, and to sleepe in
the softest and sweetest beds, curiously and
richly decked and adorned; lyeth heere bu-
ried in the hard earth. He which vsed to goe
perfumed with Muske and Amber, and o-
ther excellent odours, now yeeldeth in his
base estate a noysome and stinking smell. He
that as yesterday did cate the choicest meates,
and dranke the most delicate drinckes; is here
become himselfe to be the meate of wretched
and lothsome Wormes. O mortall men, let
none put confidence in the delights of this
life; Take example of him that lyeth here
buried: who hauing possessed them, ob-
serue how little while they continued. There

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is no confidence to bee placed in any but in God and in things eternall: Let these terrene transitorie worldly things bee forgotten for his loue and reuerence. Let vs follow good and holy workes which endure for euer, that with them through his Grace and Mercie, we may obtayne that eternall Life which endureth for euer, and euer. *Amen.*

The third Epitaph.

Here lieth buried the terrour and feare of the Moores, Christians, and Gentiles, that ploughed vp the Sea, and made the Land euen and playne. He that subdued the Nations of the World. The example and patterne of benigne and mercie; and the right Rule of executing Iustice seuerely, for the chastisement of those which do not liue vertuously: as the Soueraigne God commandeth. Here resteth that liberall hand, that was neuer shut or closed to any that sought reliefe thereof. The Protector of the poore: the Father of the Orphans; the refuge of the Widowes; the Zeale of Chastitie; The Mirroar of Honestie and Shamefastnesse accompanied with Modestie; The Patterne of Princes, the Modell of Govern-
ment;

ment; the Picture of purity and cleanness; the
Type of Nobilitie; the preserver of truth in his
Tongue; the Banisher of Lyes; the true Lover of
Learning; he that hath left a living fame of him-
selfe for the future ages; and a worthy example
of such lasting memory as Time cannot consume:
which hath consumed the great deeds and exploits
of Kings, Princes and Emperors, burying their
memory in Oblivion. O yee Mortall Men, let vs
pray to our Soueraigne God, that he vouchsafe to
prosper and augment his memory for example of
the Kings to come: that by imitation of him they
may gouerne their Common-weales in Peace; dire-
cting vs also to his holy Service, and filling vs with
his Grace. Amen.

The fourth Epitaph.

E Ven as Gold is refined and purified in
the Crucible placed on the fire, which
discouereth the finenes thereof among
the flames: So a sinfull man who preserueth
his patience in the persecution of this life,
doth purifie and perfect himselfe thereby.

A man ought to consider that hee was borne to
suffer;

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Suffer: And when thou shalt see thyselfe in the end
all the troubles of this life, shall have an end
with him at his death: and shall only the good and
holy works wrought which remaine for ever being
accepted and regarded of our Sovereign God.

O man consider that hee created thee for
his service: and that thou ungratefully hast
departed from him; without recompence of
amends.

Behold how like, warme thy love is towards
him: and that of thy Creatour towards thee is con-
stant and true: having given thee thy being and
accomplishment for his Mercie.

Consider with how high a price he bought
thee; and gaue thee meanes to save thy selfe
by vsing well thy libertie and freedome: as
he hath commanded thee.

And therefore doe I admonish thee that thou
lovest him much for the little; the certaine for the
uncertaine: for if so thou doe, thou wilt find thy
selfe dearer.

Consider how Miseric and Povertie con-
sisteth not in the want of Parents, or Kin-
dred, or of temporall goods; but in want of
the fauour of God and of his Benediction.

Am.

Im.

